

Miscellaneous.

THE THIRD RESTRICTIVE RULE.

BY REV. DANIEL WISE, D. D.

The recent effort to make Presiding Elders elective has revived the oft-repeated controversy respecting the meaning of the third restrictive rule. To an unsophisticated mind it must be matter of surprise that so simple a rule should give occasion to so much discussion. To a judgment unbiased by partisan considerations it must appear clear that, when our Church constitution says the General Conference "shall not change or alter any part or rule of our government, so as to do away with episcopacy," it intends nothing more than to prohibit the destruction of an episcopal form of government. And that when it proceeds to say, the Conference shall not "destroy the plan of our itinerant general superintendency," it can only mean to forbid the doing away of that feature of our superintendency which distinguishes it from a diocesan episcopacy, namely, its *general* character. This, as it strikes us, is the only natural and legitimate interpretation of the words of the rule.

To get any other meaning from it our obstructive brethren are compelled to resort to paraphrases which put its words to torture, and bear a close resemblance to the devices of a special pleader in a court of law. They tell us, for example, that a prohibition to "destroy" and to "do away," is a prohibition to modify; they affirm that the term "episcopacy" means our episcopacy as defined in the Discipline; they insist that the "plan" of our superintendency includes all the duties imposed on the bishops in the Discipline. Now, we ask the candid reader, if by such arbitrary treatment this or any other rule may not be made to mean anything an interpreter pleases? Like the chameleon, it is black, or white, or brown, at the will of its critic.

Can this be what its authors intended? It is found in a document which gives full legislative powers to the General Conference. A well-understood rule in law is, that, whatever is taken from such a plenary grant of power, must be expressly and clearly stated. But our obstructives, by their own paraphrastic method, admit that what they claim is not explicitly stated, and can only be found in the rule by special pleading. Hence we ask, does not their mode of dealing with the rule go far to prove their interpretation false?

Again: Their interpretation convicts the authors of the rule of inability to clearly state their own intentions, and of darkening their meaning by tautological verbiage. If, for example, they meant by episcopacy "our episcopacy as defined by the Discipline," what need had they to add the second clause of the restriction? The general feature of our episcopacy was already defined in the Discipline under the head of the "election of bishops and their duty." Hence, as our obstructives interpret the first clause, it contains all that is prohibited in the second, which is, consequently, an unmeaning tautology. Were our fathers such bunglers in the use of language? We think not. But our interpretation makes them consistent. They meant by its first clause that our Church should be episcopal until the annual and General Conferences concurrently willed it otherwise. They also meant that the unique feature of our episcopacy, its *general* instead of diocesan oversight, should not be done away, except by similar concurrence. Hence they very properly made that specific feature of a bishop's duties the subject of a second clause in the third restriction. All other duties of a bishop they left subject to modification or abrogation by the General Conference alone; but they took \$5 which requires a bi-annual "to travel through the connection at large;" and said this duty shall not be done away by General Conference action alone. Section 5 of ¶157 is therefore very obviously the correlative of the second clause of the third restrictive rule.

Judge Story remarks that the "first and fundamental rule in the interpretation of instruments, is to construe them according to the sense of the terms and the intention of the parties." We think our readers will admit that our construction of the rule is "according to the sense of the terms." We will, therefore, proceed to show that it is also in accord with the intention of our fathers.

Dr. Elliott, in his review of Judge Nelson's decision in the suit of the Church South, sums up the history of the introduction of the third restriction, by showing that Bishop Coke, in 1806, wrote the annual conferences, offering to return to this country, "provided they would divide the Church into two episcopal districts and assign him to one and Bishop Asbury to the other." This proposition was referred to the General Conference of 1808. While it was before that body, and after it had been proposed to elect a bishop for each annual Conference, Jesse Lee proposed this third restrictive rule, which, says Elliott, "was adopted with great unanimity." And he adds: "The General Conference of 1808 evidently designed to deny all succeeding General Conferences the power of dividing the Methodist Church into permanent episcopal districts. . . . The term itinerant general superintendency plainly requires that the episcopal supervision of the Church in its entire form shall be preserved."

The learned Doctor was no doubt correct. The intention of the framers by this rule was not to prevent modification or abrogation of any episcopal duty except this one of "travelling through the connection at large." It was not designed to *protect any episcopal prerogative*. On the contrary, it was a bribe on the desire of Bishop Coke, or his successors in office, to transform the general, into a diocesan, superintendency.

An incidental corroboration of these views is found in Bishop Asbury's journal. Writing of the work of the General Conference of 1808, the good Bishop says: "On the 26th (of May) the Conference rose. We have done very little except making the rule for representation hereafter." He does not write about the third restriction, but includes it in the phrase "very little." Yet he certainly understood its bearings on the episcopacy at least as well as our modern obstructives.

If it accomplished the vital change which they claim for it, could Bishop Asbury have counted it among the "very little" doing of the body which adopted it? The credulity of him who answers this question in the affirmative, is, assuredly large enough to swallow even the doctrine of apostolic succession, or any like High Church absurdity.

It is important to note in connection with this question that the Conference of 1808 left the *duties* of a bishop among the *statutory* provisions of the Discipline, and therefore fully within the scope of the "full power" of the delegated Conference to amend, modify, or strike out. Any process of reasoning which makes the third restriction forbid the modification, or even the abrogation, of a bishop's duty to "fix the appointments of the preachers," or "choose" the Presiding Elders, must also make it forbid the alteration of the entire category of episcopal *duties*, except that of traveling at large, which is the only duty clearly covered by the restrictive rule. Further it must not be forgotten that our Discipline nowhere treats the appointing power as an episcopal *right*, but simply as a *duty*, for the proper performance of which a bishop is responsible, in the broadest sense, to the General Conference, which has supreme authority over him and also over the duties he is required to perform. And the General Conference has always acted on this principle, modifying the duties of a bishop by restriction or enlargement again and again at its discretion. If our obstructives are right, every act by which the Conference has modified the chapter on the duties of a bishop was unconstitutional. We reject this conclusion and the theory from which it is legitimately deducible. We hold, with some of the best and wisest men the Church has ever produced, with the standard writers on our Church system, that a bishop is now, as he was in the beginning, the servant of the General Conference; that the *right* to fill our pulpits is still legally vested in the Conference which, for administrative convenience and ecclesiastical fitness, and not from any constitutional obligation, devolves "fixing the appointments of the preachers" to Churches or to presiding elderships, upon the bishop; but which has the power to modify that duty at pleasure, or to assign it, it causes satisfactory to itself should arise, to other agencies. For reasons which appear clear to us, we hope the Conference of 1808 will so far exercise its vested authority as to require the bishops to make the annual Conferences parties in the choice of Presiding Elders.

A MIDDLE STATE COLORED CONFERENCE.

BY REV. O. W. SCOTT.

The twenty-ninth session of the General Conference of the African M. E. Zion Church was held in Wilkes-Barre, Pa., Sept. 9-16, Bishop Joseph J. Clinton presiding. The Conference numbers about thirty members, and their appointments are included in what is called the "Second Episcopal District," which extends from Buffalo and Auburn, N. Y., on the north to Montrose and Wilkes-Barre, Pa., on the south. This is a very interesting body of men, and their business and other sessions were of special interest to an "outsider," and yet one who, because of denominational similarity, discovered in the case of every minister addicted to the use of tobacco, it does certainly seem inexplicable that so many preachers should so tenaciously adhere to the practice in question. Do these ministers exhort others to self-denial, to cleanliness, to purity, to decency? Do they insist on holiness of heart, on entire sanctification? How can they consistently, when conscious of being themselves still the bond slaves of this lust? Verily, if any class of sinners or backsliders deserves to be urged to go forward for prayers, these ministerial tobacco victims do, that they may repent of their sins, and by virtue of a "new dip" obtain the blessing at least of clean lips, if not of a clean heart. If our National Association Holiness brethren have accomplished nothing else, they have done some good in so far as they have induced scores of Methodist ministers, as well as others, to throw away their tobacco.

A certain popular writer and lecturer, though rejoicing only in the light of "infidelity," so called, yet admires the young men of this generation on this wise: "If you mean to attain one of the prizes of your profession and live a careful life to the age of eighty, throw away your dirty old pipe, put your cigar into the stove, and never buy any more." This appeal

of our preaching appointments. He would scarcely be taken for a "negro," for he is as light of complexion as the writer of this article, and resembles the late Father A. D. Merrill, of New England. The younger brethren pay great respect and reverence to these aged members, and positions of honor are continually assigned to them. Probably the finest appearing and the really typical colored preacher of them all is Rev. Z. Tyler, of Buffalo, who told me his local preacher's license was granted him years ago at Syracuse, by Rev. Messrs. Matlack, Prindle, Lee, and others, then of the Wesleyan Methodist connection, but now returned to the mother Church.

Your correspondent visited the Conference the third day of the session, and was very politely sought out and introduced to the Bishop, and, through him, to the deliberating body. He was given time for fraternal words (possibly owing to the fact of his paternal ancestor's former relation to the colored race), and a votum of thanks for the same. This episode, a reception so informal and hearty, was, for several reasons, one of special interest, and will long linger in memory. On the afternoon of the seventh day of the session, the appointments were read by the Bishop, and instead of every man grasping his hat and valise, and darting with rapid strides toward the railway station, all remained to the "Conference love-feast," which assembled at 8 P. M. — held, mark you, after the reading of the appointments! If any brother was disappointed or grieved over his assignment of work, I am confident his grief was dissipated, and his courage wonderfully reinforced, before that "love-feast" closed. Said meeting was one of the most inspiring, curious, and unique of all the religious gatherings that it has ever been our fortune to witness. There was much of the religious abandon of plantation meetings, yet tempered with the formalities and proprieties (?) of whiter congregations. It was the occasion of general interest to the Conference as the large audience present fully attested. First came the breaking of bread among the clergy, each severing a morsel from that held by another (the bread held in the left hand), and then following with a hearty handshake and some words of helpful exhortation. Afterward the same service followed with all the members of the congregation, all singing and shouting meanwhile, as an accompaniment to the exercise. At a word from the Bishop, the fervent assembly were instantly seated, and song and testimony filled the hour. With perfect cadence they sang, "This old religion is good enough for me," reminding one of the best efforts of the "Jubilee Singers" in New England several years since. Also, "My Lord is treading the wine-press alone" — a thrilling, pathetic melody. "What a man we have in Jesus" was sung as we never heard it before, every line coming to us with a new meaning. Every foot "beat the time" as surely as they sang, but with not the least distraction.

We add a few testimonies: "I am living for Christ, that I may live again." "Glory be to God! Brethren, let us have a hard wood fire here to-night." "By the grace of God, I'll meet you on the other side in the morning." "I have happily learned that 'God is love.'" A layman: "God being my lover, I'll stand as high as the Bishop in glory." But enough. These are only fair specimens of many more. I need hardly add that ten white disciples were entreated, quickened and blessed at that love-feast. And so the Conference, late into the evening, reached final adjournment.

Kingston, Pa., Sept. 18, 1879.

A GRAVE MINISTERIAL FAULT.

BY REV. R. H. HOWARD.

MR. EDITOR: Now that your Springfield correspondent, in terms of singular directness and force, has "broken the ice" touching a certain evil, will all whom it may concern still further suffer a word of exhortation on the line indicated?

In view of the essentially evil effects of the indulgence of the offense occasioned thereby in a wide circle of the best Christian people, and hence the prejudice and disparagement involved in the case of every minister addicted to the use of tobacco, it does certainly seem inexplicable that so many preachers should so tenaciously adhere to the practice in question. Do these ministers exhort others to self-denial, to cleanliness, to purity, to decency? Do they insist on holiness of heart, on entire sanctification? How can they consistently, when conscious of being themselves still the bond slaves of this lust?

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is transferred to the Iowa Conference and stationed at Burlington, Iowa, the Church to which Bro. J. C. W. Cox was sent from the Vermont Conference, and W. H. Pillsbury from Maine.

Park Avenue church is in danger of being sold under a mortgage, as it is already advertised for sale by the sheriff. This is the result in part of a mortgage put on to pay extravagant salaries several years ago, and in part the result of new church, located too near; and with these causes, the depreciation in real estate. If the property is lost to Methodism, it will be the first instance in this city where Methodism has lost one of its Churches; but it is quite questionable whether we now need a church there, in view of the proximity of our other churches, or four of them.

It is to be hoped that the other brethren removed by expiration of term will be retained in the city, where their experience and reputation will make them most valuable. That reminds me to say, that last Monday morning in the Presbytery Meeting, the subject of discussion was: "Our Three Years' Rule and its Expediency." Bishop Merrill alone argued for it. Dr. Thomas and H. F. very severely critized the rule itself and its inevitable results, especially in large cities.

The evident sentiments of the presbyters favored the removal of the restriction as to time. It was believed to prevent the greatest usefulness of our pastors and the development of large and strong Churches such as Dr. Hall's of New York, which in some years has given more missionary money than the combined Methodists of all New England. The discussion will continue another week.

Our Conference convenes in this city in Grace Church, Oct. 8. We propose to entertain the preachers, their wives, and the lay delegates, making about six hundred in all. Our secular papers are discussing the probability of one of our pastors being retained to Dr. Robert Collyer's recently-vacated Unitarian pulpit, and his probable acceptance of the same. Whether Dr. Thomas shall be called to fill this vacancy, or if

called, whether he will accept, is, of course, not known; and yet both questions are being very generally discussed by the press and public. We all feel that it is better for the cause and more honest for the man to be out of a Church with whose doctrines and usages he is no longer in sympathy. Hence the invitation given given would probably at once settle the question whether Dr. Thomas proposes to be a Methodist; and therefore, accepted or rejected, such an invitation would not injure Chicago Methodism.

Financially, our Church in this city is in a splendid condition. Save Park Avenue, none of our Churches are seriously in debt. Our aggregate indebtedness is less than one-tenth of the present value of our church property — a thing which cannot be said of any other prominent denomination in this city. Two or three years will probably see every church debt paid.

C.

GROVETON (N. H.) CAMP-MEETING.

The camp-meeting at Groveton, beginning Sept. 8th, and lasting until the 13th, was a season of great refreshment to the several Churches worshipping on the grounds. Several were converted to God. The heavy rain on Monday morning prevented a large number from reaching the encampment until Tuesday. The Presiding Elder, Rev. J. W. Adams, the successful manager of the Troy Conference camp-meeting, was held at the conclusion of the Sunday-school gathering. The meeting was under the leadership of Rev. S. McLean, D. D., Presiding Elder of the Cambridge district of the Troy Conference. Dr. McLean is a master in such a position, and faithfully sustained by the Presiding Elders of the other districts, most successfully conducted the exercises to the close. There were one hundred and eighteen ministers present, twenty-six of whom preached. The congregations were large, and the results good.

Subsequently Mrs. Annie Wittemeyer conducted a temperance camp-meeting held under the auspices of the Woman's National Christian Temperance Union. Mrs. Wittemeyer has, certainly, in this sphere of evangelistic work, found an opportunity to employ her gifts. Her qualification for this position was constantly exhibited in the management of this meeting. Mrs. Mary C. Johnson, prominent members of the Union, and temperance workers were present. Mrs. Youmans, of Canada, during the week delivered an address on the Relation of the Temperance Cause to the Revenue, proving by a masterly argument that the tax gathered was the price of blood, even the blood of the sons and brothers of the people. This lecture aroused the consciences and stirred the feelings of the audience.

Francis Murphy held a meeting the first week in September. He had recently returned from the West, and was enthusiastically received. Large crowds flocked to all the services, and the "blue ribbon movement" was at flood-tide to the close. Mr. Murphy declared that his convictions concerning gospel temperance were unchanged. He believed that if men were rescued from intemperance it must be through the saving power of the Cross of Christ. The meetings were all well sustained.

In order to interest the public more fully in Palestine Park and the Sunday-school gathering, an arrangement was projected, the railroad and the association co-operating, to invite the Sunday-school workers within a radius of one hundred and fifty miles to participate in a grand convention to be held at Round Lake. Two thousand invitations were issued, and one thousand free passes were given. Fifteen hundred workers responded, and on the 12th of September the convention assembled.

Rev. Peter Stricker, D. D., pastor of the First Presbyterian Church, Saratoga, presided, and addresses were made by Rev. Drs. Baldwin, Reeves, E. T. Hooker, R. H. Robinson and others. President Hillman of the Association made the address of welcome. Brother Hillman has been supremely interested in the success of Round Lake, and has not withheld money, time or business ability to secure this result. In his endeavor to promote the Sunday-school interest, he has been nobly sustained by the Association, which is composed of such men as Rev. Drs. Jos. E. King, S. McLean, D. D., and the Presiding Elders of the Conference, besides a number of influential laymen. The grounds are unsurpassed in the whole country, and the advantages afforded a Christian family for a quiet, delightful summer resort are unequalled. The hotel, under the management of Mr. E. H. Armstrong, has been filled with guests.

Sept. 26, 1879. WM. W. FOSTER, JR.

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Mr. EDITOR: Our Chicago Methodist Social Union, in imitation of your own, was most successfully inaugurated last evening (Sept. 28). Notwithstanding a severe storm, nearly three hundred gathered in our Grand Pacific Hotel, the "largest in America," as Chicago people say of many of their hotels.

Mr. F. D. Mathews, of Hubbard and White, has been elected president. The Union bids fair to be permanent and valuable to our people.

The approaching Conference brings inevitable changes to several of our most conspicuous pulpits. Bro. Parkhurst of First Church, Craft of Trinity, Past. of Webster Avenue, Craven of Halsted St., and McNamee of Park Avenue, are removed by expiration of term. The first two — New England men — contemplate spending the ensuing year in Europe. In fact, Bro. Parkhurst is already there. Bro. McNamee

is amazed at the calmness manifested in court by Mr. Curtis in cases involving vast interests, which he had in charge, were pending, and during the progress of the trial of which he had spared no effort. After they had once been committed to the court or to the jury, he exhibited no further anxiety about them, but proceeded at once to the next demand upon his time and abilities.

Referring to this once in conversation with Mr. Curtis, he remarked, that in his early professional labors, his cases clung to him, and the interests of his clients became so much a personal matter as to distract his rest after he had exhausted his efforts upon them. Feeling that this was his greatest weakness, he resolved by a resolute effort of will, which afterwards became the habit of his life, he resolved in every case to use his utmost ability for the benefit of his client, and when he had performed his task, to dismiss at once the whole matter from his mind. Few men of so much sensibility have such an amazing power of self-control.

The early life of Judge Curtis is a revelation to the present generation, and is very fully and pleasantly told by his brother. Mr. Curtis is permitted very largely, by his familiar correspondence and writings, to be his own biographer. Nothing can be more interesting than to be permitted thus to look into the interior life of one whom we have only known in his professional and business relations. A fine scholar, learned in his profession, an accomplished and cultivated gentleman, Mr. Curtis was at the same time a man of the most simple, modest and familiar manners in his association with his friends. He early won the confidence of a large constituency in Boston after he entered upon the practice of law. His legal ability, his painstaking care, his prompt and vigorous attention to his cause, his knowledge of law and power of clear statement, and of arguing it over the court, rather than any magnetic influence over juries, soon gave him a conspicuous place at the bar at a period when it was never more brilliant in the New England metropolis. He was a Whig in the palmy and in the closing days of that party; but by far the most brilliant was he in a number of his legal and professional attainments.

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C.

Judge Curtis felt forced, after this wide difference of opinion with the majority of the Supreme Court, to resign his place on the bench. His practice, when he returned to the bar again, became very large and remunerative, and his legal and forensic reputation grew rather than abated. Against the strong sentiment throughout the country in opposition to President Johnson, he stood up as his advocate, and his clear and powerful argument had much to do with the ultimate decision of the memorable case of impeachment in Congress.

Judge Curtis, on Monday evening, was held in the Stark tent, and was a fitting preparation for the week's campaign. The first regular preaching service was held Tuesday A. M. in the new J. F. Scott cottage. Rev. C. E. Rogers gave a very fitting discourse on "And he brought him to Jesus." It was a season of great refreshment to the bar again, became very large and remunerative, and

The *Nursery* for October contains plenty to entertain and amuse its little readers. "Sparrows taking a Bath," with its pretty illustration, is a scene from real life. Marian Douglas has a finely illustrated poem, "Greedy Tom." "Oliver Playing on the Flute" is a scene from the life of Oliver Goldsmith, "A Hard Day's Work," "Assending Mont Bla," etc. etc. "Taking a Like-ness" are all excellent stories. A full premium plate is bound at the end.

It will be readily believed that the recent Freeholders' Convention at Chautauqua Lake was not held on or near the grounds of the Chautauqua Assemblies. Nor has the coming horse race anything to do with the "Chautauqua" in which Sunday-school workers are interested.

Notes from the Churches.

MASSACHUSETTS.

NEW ENGLAND CONFERENCE.

Boston Preachers' Meeting. — A series of six revival services on successive Monday mornings at 11 o'clock was voted. The order of the day for next Monday is the lecture of Rev. Dr. Coggeshall upon the "Relation of Methodism to the Anti-Slavery Struggle."

The monthly class-meeting exercises occupied the balance of the meeting. Special cases of interest were noticed at Union Street, At Miller Street, East Boston, last Sabbath, 46 were received on probation, and four by letter. At Bellman's Chapel, Chelmsford, three were received by letter and nine free probation. Six seekers were at the altar last Sabbath. At Broadway, South Boston, fifteen were received from probation, and also by letter. Special religious interest was also reported at Woburn and Dorchester Street, South Boston. A large number of other pastors could have told similar good tidings had they the opportunity. C. C. N. Jr., e.g., of New York, was introduced, and very acceptably addressed the meeting.

Lynn District. — The Preachers' Meeting will be held at Park Street Church, Lynn, Oct. 16. Subject of discussion, "Sin in Believers," to be opened by Dr. W. R. Clark and Rev. C. N. Smith.

Lowell. — A delightful union love-fest was held at Central Church, Oct. 1. Last Sabbath Presiding Elder Rogers, with his pastor, made a very happy and successful effort to raise \$1,000 indefinitely for current expenses, including all obligations for the present year. Twelve hundred were soon subscribed with the highest of feelings. The fair and festival of week after next promise a very successful enterprise.

East Boston. — The indefatigable pastor at Meridian Street, although offered a vacation, supplied all our pulpits through the month of June. Our so-called vacation, he preached four in sermons, labored a four camp-meeting, conducted twenty-four prayer-meetings, and three class-meetings, attended four Sunday-schools, visited forty families, twenty-four sick, attended eight funerals, baptiz'd twelve souls, and traveled fifteen hundred miles. And best of all, "God's blessing goes came richly all the month." We are glad to record that the enforced quiet of our dear brother from a sprained ankle is ended.

Bromfield Street — For weeks of continuous meetings, he ruled in the quieting of very many, believes and the salvation of many precious souls. Still the fire burns.

Temple Street. — Sept. 28, ten new seekers gladdened one church and the angel. And still there is room.

Charlestown. — A Sunday-school Institute, under the direction of Rev. J. H. Vincent, D. D., will be held at Trinity Church, Nov. 14. It will be a union gathering for the North Boston and Lynn districts and their friends. Dr. V. will put deliver in the evening, his usual and popular lecture on "That Boy." To look out for a rich treat.

Salem. — Wesley Chapel, closed for some weeks for repairs, was reopened at Sunday with interesting services. The alcoves and repairs have rejuvenated the face of things. The apartments are now tastily and inviting.

Somerville. — At Union Square the fine lecture course opened at a week with flattering prospects. Eight entertainment and a season ticket to a church bazaar of five days, all for one dollar! Shades of past, when chaperones!

West Warren. — Charles S. Frost's tabernacle entertainment at week before last was surpassing. The profits were \$50. Dr. Mallia leads the popular lecture course, as he does that of Cottage Street, Cambridge, and more besides.

Holyoke. — At long report the probationers since camp-meeting have grown to thirty-six. The pastor is the oldest veteran in town among us. The younger men must work hard to keep up with him.

Leominster. — A new era of prosperity has begun. Its new rental this year is \$2,300. But one church on the district does better. The pastor is paying its current expenses and enjoys an ever-increasing spiritual prosperity. The pastor, Bro. Smith, is deservedly popular, and is doing good work here, always the most satisfactory. W.

MAINE. — Captain W. H. Stewart, U. S. N., is supplying the pulpit of the Kittery (Spruce Creek) Church. This society was left to be supplied at the last session of Conference on account of building a church. They have now a very pretty church, and are at work finishing off a vestry in the basement.

Boston Highlands. — Brother McKeown, of the Winthrop Street Church, baptized six persons last Sunday, and received a like number into the Church — two on promises of faith and four by letter.

Boston. — Broadway Church, of which Dr. J. H. Twombly is pastor, is hopeful and prosperous, notwithstanding its financial embarrassments. Fourteen persons were received into full connection last Sabbath — one by letter and thirteen from probation.

East Boston. — Sunday, Oct. 5, was a day of great interest at Meridian Street Church (Rev. L. B. Bates, pastor) and will long be remembered by the people. At the morning service fifty were received into full communion — four by letter and forty-five from probation. The services all day were full of profit to the many who attended, and at the close of the evening service a number were found seeking the Saviour of sinners.

Williamsburg. — At Williamsburg (Rev. J. J. Johns, pastor) the Lord is graciously reviving His work. The church seems united and sincerely desires the salvation of souls. During the past few weeks quite a number, mostly young persons, have professed faith in Christ, and at almost every meeting penitent seekers have requested the prayers of God's people. A deep and abiding spirit of inquiry seems to pervade the community.

Cochecton. — The parsonage of our church in this place, which was destroyed by fire some time since, has been rebuilt, and the pastor (Rev. D. M. R. Jr.) and wife are now occupying one of the most beautiful and convenient parsonages within the bounds of Providence Conference. The insurance covered cost of the loss, and the balance (about \$200) has been generously contributed by the people.

Worcester. — The many friends of Grace M. E. Church (Rev. J. W. Johnston, pastor) will be glad to know that tokens of hope and prosperity are making their appearance here. A change in the time of preaching service has resulted in a large increase in the congregations, and the prospect is full of encouragement and promise. Within the past few weeks a note for \$4,000 on the People's Bank at Peabody, the greater portion of which was subscribed before Conference, has been taken up, and a general effort is being made to reduce the rates of interest at which notes and mortgages are held. The last Sabbath of September the pastor presented the statement of account for the current six months, which exhibited a deficit of nearly eight hundred and fifty dollars, and after stating that he was prepared to preach, pleasantly announced that he could not preach till the deficiency was provided for. For a moment or two the people were taken aback, but they soon entered into the spirit of the hour, and not only gave the amount necessary, but raised a handsome surplus wherein will be made in the debt of the Church, but that each year will be made to provide for itself. Thus far he has been successful; let us hope the same measure of success will follow the remainder of his pastorate here.

NORTH BOSTON PREACHERS' MEETING. — The North Boston District Preachers' Meeting held its second gathering for the Conference year at Ashburnham, Mass., Sept. 23-25. The exercises opened with preaching Tuesday evening by Rev. E. C. Ferguson of Princeton, who gave us a pithy, practical sermon from 2 Cor. 4: 18. In spite of the clouds and rain of Wednesday, a goodly number of the brethren were present. Under the superintendence of Bro. Ferguson, Tuesday evening, the Go-pel righteously was preached, and very acceptably addressed the meeting.

Lynn District. — The Preachers' Meeting will be held at Park Street Church, Lynn, Oct. 16. Subject of discussion, "Sin in Believers," to be opened by Dr. W. R. Clark and Rev. C. N. Smith.

Lowell. — A delightful union love-fest was held at Central Church, Oct. 1. Last Sabbath Presiding Elder Rogers, with his pastor, made a very happy and successful effort to raise \$1,000 indefinitely for current expenses, including all obligations for the present year. Twelve hundred were soon subscribed with the highest of feelings. The fair and festival of week after next promise a very successful enterprise.

East Boston. — The indefatigable pastor at Meridian Street, although offered a vacation, supplied all our pulpits through the month of June. Our so-called vacation, he preached four in sermons, labored a four camp-meeting, conducted twenty-four prayer-meetings, and three class-meetings, attended four Sunday-schools, visited forty families, twenty-four sick, attended eight funerals, baptiz'd twelve souls, and traveled fifteen hundred miles. And best of all, "God's blessing goes came richly all the month." We are glad to record that the enforced quiet of our dear brother from a sprained ankle is ended.

Bromfield Street — For weeks of continuous meetings, he ruled in the quieting of very many, believes and the salvation of many precious souls. Still the fire burns.

Temple Street. — Sept. 28, ten new seekers gladdened one church and the angel. And still there is room.

Charlestown. — A Sunday-school Institute, under the direction of Rev. J. H. Vincent, D. D., will be held at Trinity Church, Nov. 14. It will be a union gathering for the North Boston and Lynn districts and their friends. Dr. V. will put deliver in the evening, his usual and popular lecture on "That Boy." To look out for a rich treat.

Salem. — Wesley Chapel, closed for some weeks for repairs, was reopened at Sunday with interesting services. The alcoves and repairs have rejuvenated the face of things. The apartments are now tastily and inviting.

Somerville. — At Union Square the fine lecture course opened at a week with flattering prospects. Eight entertainment and a season ticket to a church bazaar of five days, all for one dollar! Shades of past, when chaperones!

West Warren. — Charles S. Frost's tabernacle entertainment at week before last was surpassing. The profits were \$50. Dr. Mallia leads the popular lecture course, as he does that of Cottage Street, Cambridge, and more besides.

Holyoke. — At long report the probationers since camp-meeting have grown to thirty-six. The pastor is the oldest veteran in town among us. The younger men must work hard to keep up with him.

Leominster. — A new era of prosperity has begun. Its new rental this year is \$2,300. But one church on the district does better. The pastor is paying its current expenses and enjoys an ever-increasing spiritual prosperity. The pastor, Bro. Smith, is deservedly popular, and is doing good work here, always the most satisfactory. W.

MAINE. — Captain W. H. Stewart, U. S. N., is supplying the pulpit of the Kittery (Spruce Creek) Church. This society was left to be supplied at the last session of Conference on account of building a church. They have now a very pretty church, and are at work finishing off a vestry in the basement.

Boston Highlands. — Brother McKeown, of the Winthrop Street Church, baptized six persons last Sunday, and received a like number into the Church — two on promises of faith and four by letter.

Boston. — Broadway Church, of which Dr. J. H. Twombly is pastor, is hopeful and prosperous, notwithstanding its financial embarrassments. Fourteen persons were received into full connection last Sabbath — one by letter and thirteen from probation.

East Boston. — Sunday, Oct. 5, was a day of great interest at Meridian Street Church (Rev. L. B. Bates, pastor) and will long be remembered by the people. At the morning service fifty were received into full communion — four by letter and forty-five from probation. The services all day were full of profit to the many who attended, and at the close of the evening service a number were found seeking the Saviour of sinners.

Williamsburg. — At Williamsburg (Rev. J. J. Johns, pastor) the Lord is graciously reviving His work. The church seems united and sincerely desires the salvation of souls. During the past few weeks quite a number, mostly young persons, have professed faith in Christ, and at almost every meeting penitent seekers have requested the prayers of God's people. A deep and abiding spirit of inquiry seems to pervade the community.

Cochecton. — The parsonage of our church in this place, which was destroyed by fire some time since, has been rebuilt, and the pastor (Rev. D. M. R. Jr.) and wife are now occupying one of the most beautiful and convenient parsonages within the bounds of Providence Conference. The insurance covered cost of the loss, and the balance (about \$200) has been generously contributed by the people.

The Farmington Chronicle says: — "We are informed that K. W. Soule, the popular and efficient steward and ass't. treasurer of the Society and the village of Kent Hill, is a candidate for Secretary or trustee upon the return of the Repub'l. party to power. Mr. Soule is a thorough gentleman, honest and capable, was a son of the late Mr. W. H. Kent, town clerk and postmaster. We hope he will be chosen to the board of selectmen. We rejoice in the success of this meeting.

BUCKSPORT DISTRICT. — The last meeting at which Brother Alvin Hatch officiated, but never until the present have they been blessed with a regular Presiding Elder's presence. I could have wished for a more favorable impression upon the people, in the prepossessing physique, the encouragement of believers, and quite an awakening in the immediate community.

Gouldsboro. — is enjoying quite a refreshing under the superintendence of Brother Robinson. Eight under the superintendence of Brother Robinson. Eight have recently made a profession of religion, and others are inquiring "what they must do to be saved."

NEW HAMPSHIRE. — The first quarterly meeting in the month was at Newry, Sandy River, and the Branch, the young Brother Baker, who had rendered very acceptable service among the people here, had failed in health, and notified me of his physical inability to continue the pastoral oversight of that large and laborious circuit; indeed, the work in this part of Lewiston district requires the courage of the lion, and the strength as well as the powers of endurance of the same.

From Newry I went to Upton through the Grafton Notch, a place of awful grandeur, and the convention of Universalist Church in the same place, Oct. 1 and 2. Rev. W. W. Hayward & Keene, was chosen president of the former, and Mrs. L. Foster, of Wear, secretary. In the exercises of the latter, the various leading men of the denomination took part. Rev. E. M. Grant was chosen president, Dr. E. L. Conger, secretary.

The semicentennial of the Unitarian Church of Concord was observed Oct. 1 with appropriate exercises. The venerable Waldo Emerson was present, with his daughter. Mr. Emerson once supplied the pulpit of this church a long time. An historical address, showing great research, was prepared for the occasion by Mr. D. F. Secourt, which will soon be published, and a fine poem was read by Mr. Abby G. Woolson. A new chapel was dedicated, costing, with improvements upon the system which it eradicates, \$1000. Cook Book sent free. Send for one. C. H. Hood & Co., Lowell, Mass.

CHURCH REGISTER. — The semicentennial of the Unitarian Church of Concord was observed Oct. 1 with appropriate exercises. The venerable Waldo Emerson was present, with his daughter. Mr. Emerson once supplied the pulpit of this church a long time. An historical address, showing great research, was prepared for the occasion by Mr. D. F. Secourt, which will soon be published, and a fine poem was read by Mr. Abby G. Woolson. A new chapel was dedicated, costing, with improvements upon the system which it eradicates, \$1000. Cook Book sent free. Send for one. C. H. Hood & Co., Lowell, Mass.

HERALD CALENDAR. — S. S. Convention, at Trinity Ch., Worcester, Oct. 8, 9. Evangelical Preachers' Meeting, at Marion, N. H., Oct. 13-16. Chautauqua Min. Assn., Peterborough, N. H., Oct. 14-16. National Local Preachers' Association, at No. Second St. Church, Troy, N. Y., Oct. 18-21. Eastern Conn. Min. Assn., at Danbury, Oct. 22-23. Penobscot Valley Min. Assn., at Brewer, N. H., Oct. 23. Sixth Annual Convention of the N. H. S. S. Association, at Haverhill, N. H., Oct. 4-6.

DOCTORS PRESCRIBE IT. — It is recommended by both PHYSICIANS and DRUGGISTS, who warmly endorse its curative properties, and it can be freely used without any fear of either good or bad results.

DOCTOR'S REPORT. — H. R. STEVENS, Boston:

Having used Veetone for two or three years in my practice, and sold it in my drug store, I can cheerfully recommend it as a "Blood Purifier," and for "General Debility" it works like a charm, reviving and toning up the whole system. It is truly *therapeutic*, *restorative*, *restorative* and *tonic* in its effect.

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DOCTOR'S REPORT.

The Family.

"QUIET FROM FEAR."

"Who so bearkeneth unto Me shall dwell safely, and shall be quiet from fear of evil." — PROVERBS 1:32.

Who can but be afraid,
Who must not be dismayed,
When the mighty tempest roareth,
And the sky is black as night?
Let us sing of the joyful song,
And sing on its joyful song,
When the hour is full of terror,
And the spirits long for light?

Who would not start with fear
From a deadly danger near—
From the swift flash of the lightning—
From the pestilential breath?

And who could joyful be
In the quiet of the still repose,
When the sounding of the waters
Was the triumph-song of death?

Yet Thou, O God, dost speak
To the timid and the weak,
And who can make us troubled?

When Thou givest quietness?
We hopeful draw Thee,
And listen if there be a calm;

To the calm and comfort
For the time of our distress.

Oh, not from strength of will
Can our trembling hearts be still;
Oh, not by our endeavor
Can we hush the storm of fear.

But Thou canst make us calm,
Till we dare to sing the psalm:

It is this — all our confidence

Is this — that Thou art near.

And like a little child
Who, when the storm is wild,
Dost only cling more closely
To the loving mother's breast;

So we, Thy children, come

In Thee to find a home,

And, resting at our Father's side,

Have perfect peace and rest.

What fear can ever be?
What our hearts can know?
Oh, we shall dwell in safety
Through all the storms of night!

We will not be afraid,

We trust Thee in the darkness,

And Thou dost give us light.

Marianne Farnham.

LETTER FROM LAKE SUPERIOR.

We were at Sault Ste. Marie when I closed my last, and I resume at that point. Lake Superior is connected with the others of the system by a strait some sixty miles in length, which is called Saint Mary's river. This river, after it leaves the lake, has a fall of about twenty-five feet in the course of about half a mile, which is called Sault Ste. Marie, or Falls of Saint Mary, and gives name to two villages at the foot of the rapids, one on each side of the river. The rush of waters among the rocks is tremendous, and renders the navigation of a bark-bark canoe—which is ticklish enough to a novice even in smooth water—quite an aquatic feat.

I went down to the shore at the foot of the rapids before sunrise, and found several Indians making ready for fishing, and easily induced two of them to give me the novel sensation of running the rapids. I was a little inclined to demur at their evident distrust of my ability to sit still on one of the braces of the boat, but finally came down and sat in the bottom of the cockpit-shell, which was soon dancing and curving in the troubled waters like a mettlesome race-horse who can with difficulty be brought down to business. The Indians with pole and paddle pushed along, upgiving here and there among the rocks and against the foaming, rushing torrent until near the top, when finding a place clear enough to turn, we were whirled around and into the midst of the current. Deftly they plied the paddles, dodging about among the rocks, where there seemed to me no room to pass, and where to touch would have overwhelmed us in the flood in an instant. I held my breath to keep from looking pale and scared. A friend says I have some natural advantages in the way of a complexion, which effectually prevent's any apparent paleness. On we swept; now skimming like a thing of life, now dancing like bubble, now darting like a fish, the little boat kept on its way, and at last glided into quiet, smooth waters, as a soul that had been tossed upon life's turbulent waves may round the headland, and with the noise of waves in his ear finds him if in the quiet haven where silver waters glide over golden sands, at rest at last.

"Running the rapids" being an accomplished feat, I accompanied the Indians as they sought their morning "catch" of whitefish. This magnificent fish has scarcely a superior in the world. It has the delicacy of flavor of the trout, while the meat has a much more appetizing look, being white, fine and juicy; and when you can get hold of a Lake Superior whitefish fresh from the waters, and get somebody to dress and cook it who knows how, you needn't wait until you are half starved to find a dish which would stimulate the appetite of an epicure. But first catch your fish! So the prow of the canoe was again turned up the rapids, an Indian at either end propelling it by means of a long pole, the one in the bow meanwhile keeping sharp watch. Peering down into the water suddenly, he exchanged his pole for—shade of Izaak Walton and flashing eye of Dr. Trafon, avert your gaze!—an ignominious scoop-net, and thrusting it down into the water the canoe was allowed to drift backward, and then the net was quickly lifted and dumped into the boat, depositing just before me a splendid fish weighing ten pounds! The superb fellow had no time to recover from his surprise or express his dissatisfaction at the sudden change of quarters, as he was speedily dispatched by a blow on the head; and without waiting for more of the same sort, I was put on shore, and by breakfast time had sufficiently recovered from my contempt at the mode of capture to get away with a fair share of the fish. Our host at the Chippewa house complained bitterly of the interference of some smart Yankees with the comfortable arrangement by means of which they had heretofore been able to

contract with the Indians for their fish through the season for a few cents apiece, regardless of size; but since these Yankees had got hold of them, and were buying their fish for packing in ice and transporting them to the cities, they had been obliged to buy by the pound and pay a good fair price, too. It doesn't take the nobler red man long to educate himself up to civilized prides.

A visit to the new canal, with which the U. S. Government is replacing the much smaller one previously owned and operated by the State of Michigan—which, if completed according to the plan proposed, will be a magnificent work—was very interesting. The new locks are of such vast capacity that half a dozen steamers could be locked through at once.

A saunter through the grounds of the U. S. military post located here, and then a visit to the sleepy little Canadian town on the other side, occupied considerable time very pleasantly, but we were sufficiently tired of it all to greet with gladness the coming of the royal mail steamer Quebec by which we were to continue our journey by the north shore. Of which more anon.

Sept. 18, 1879.

THE SUNSET GATES.

BY BELLA M. SWAIL.

When the sunset gates are unbared,
And the veil seems half lifted away;
And no darkening cloud mars the beauty
Of the westering orb of day,
I think of the fair bride city,
That just on the other side lies,
Where no sun hath a rising or setting,
And tears shall be wiped from all eyes.

When the tired day has hidden
Its cares in twilight's breast,
Then comes to my heart the promise
Of quietness and rest.
What a golden flood of glory,
With all its splendor, awaits
The faithful, the three purified,
Just inside those beautiful gates.

Oh, the fair,early gates of the city
That is hidden from mortal sight,
With its silver-waved sea of crystal
And glorious effulgence of light!
How the thought of their radiant beauty,
Brings questionings home to my soul,
That I scarce know how to answer,
As they come with a ceaseless roll.

Does my life daily and hourly
Some beautiful trait display?
Do my restless footsteps ever
From the restless gates of life?
When the sunset gates of life
Are reached by my weary feet,
Will the golden gates be opened wide?
Shall I find the rest that is sweet?

THE YOUNG PHILANTHROPIST.

BY ELEANOR KIRK.

Imagine a young lady of seventeen, with soft, clustering, golden hair, fine, brown eyes, a complexion that radiated one of apple-blossoms the whole year round, a nose the least bit in the world *retrograde*, a firm mouth, and a chin with a dimple in it, and you have our philanthropist, Miss Anastasia Marshall, commonly called Stacy by her friends. Then go a little farther and imagine a brown stone palace on Fifth Avenue, an indulgent father with plenty of money, and a heart full of sympathy and charity for his fellow creatures, and you can form some idea of the atmosphere in which Anastasia was born and reared. In the eyes of her father she was absolutely perfect. In the eyes of Mr. Marshall's house-keeper—for Stacy was motherless—she was the young lady was susceptible of considerable improvement.

The position of this housekeeper was indeed no sinecure. Not that there were many of the family proper, or because either Mr. Marshall or his daughter were hard to please. Oh, no! No kinder or more appreciative people ever lived; but as Mrs. Key put it: "Miss Stacy's charities was enough to break the heart of a grindstone." This lady was not always very elegant in her expressions, nor did she have the slightest understanding with Lindley Murray in reference to her verbs and pronouns; still her heart was in the right place, and she would have suffered martyrdom had martyrdom been required of her, for either her master or young mistress.

The flower-girl thought there were, but she couldn't really remember. She believed there were an R and a B mixed up together, somewhere on the fine establishment, but she couldn't be quite sure.

"Well, there's one thing you may be sure of," continued the officer, as he put his club under his arm, "whoever has got Striped Sal under their roof will have lively times between this and morning;" and then he strolled along his beat, leaving his companion in a state of mind impossible to describe.

When Anastasia and her new charge entered the hospitable Fifth Avenue doors, a scene of confusion met their eyes which brought a ready smile to Striped Sal's grim features, notwithstanding the great hunger and grief she was laboring under. The housekeeper, babies, nurses, servants—indeed, every human being in the house with the exception of the broken-legged man—were assembled in the spacious hall, apparently all ready to run when the proper time should arrive. At the grand piano in the drawing-room sat the laundress dealing to the key-board sledge-hammer blows, and accompanying the ruinous process with the most terrible shrieks that ever issued from a human throat.

Just at this dreadful crisis the friends of the wretched woman arrived, sent for by the housekeeper, and Anastasia was compelled to stand by, and allow her pet charge to be taken from the

house, and whom Stacy insisted on taking care of; a little beggar girl who had recommended herself to Stacy's distinguished consideration by falling over head into the ash-barrel; a crazy laundress whom the young mistress had taken under her care because her relatives had decided she was no longer a safe member of society, and were about to place her in a lunatic asylum; a half dozen gaminus who with some force and very little ceremony. "She broke the dining-room mirror into a thousand pieces," said Mrs. Key, in trembling accents; "and it's a wonder that there's *one* of us with a whole bone left in our bodies, what's more."

Anastasia felt this failure more than she would show. Mortification disappointment, and the anticipated ridicule of her aunt made her more unhappy than she had ever been. However, she struggled bravely to maintain perfect outward equilibrium, and obscure succeeded. Striped Sal was carefully ministered to, and at ten o'clock was apparently fast asleep in, undoubtedly, the only decent bed she had ever occupied in her life.

"Poor creature!" said Stacy as she carefully closed the door and stole away to her own room. "How pleasant it is to be able to help the poor, and the distressed in such ways; but, oh dear! I hope I shan't be mistaken in her."

Anastasia was beginning to doubt, and with heart and head full she sat till after midnight troubling her golden head about ways and means, and wondering that she could have made such mistake as had been revealed that afternoon. For the first time in her life she was unable to sleep. Eleven, twelve, one, and almost two before the drowsy god would draw near his usually loyal subject, and even then he declined to touch her eyelids. Presently she imagined she heard noise in the next apartment — her mother's room, that had not been occupied since the lady's death. Here was her jewel box, exactly as she had left it, containing the choicest stones and valuable jewelry of all kinds. This pom was always kept locked, no one ever entering it except Stacy and a trusted servant. Of course there could be no one there. That was impossible. Still what was that strange noise?

It was singular, but the first thing Anastasia knew, she was connecting the queer noises with the new object of her charity. Now Stacy had very little fear in her composition, and she did not draw the bed-clothes over her head and lay shivering as many others would have done; but she arose, opened her door very softly, and stepped through the hall to the door of the adjoining apartment. The door was closed, but through the key-hole there shone a bright light, and here Anastasia waited a moment to consider what she should do next. It would take too long to call her father, or give the proper alarm from her father's chamber; so with a firm hand she turned the knob of the door and looked in. On the floor before a bureau drawer was open, and she had been two days trying to "spot him." In the meantime neither "bite nor sup" had passed her lips. "Good gracious!" exclaimed our philanthropist, thinking of all the good things there were to eat in her house; and then said hastily: —

"Come with me. It will be better than getting anything to eat in a restaurant, or you can tell me all about your little boy."

Then she opened the carriage door for her new guest as politely as she could have opened it for Queen Victoria, and jumped in after her. The flower-girl was watching this *late-a-late* with considerable interest, for the woman was well known to her as one of the worst in the city — a beggar by reputation, a thief by profession; and before she could raise a finger to prevent it, the "angel" and the wicked, wicked woman were rolling on together up Broadway.

The flower-girl was the only one of Stacy's protégés that had not visited the young lady's house, so it happened that at this critical moment, when she would have given every flower on her stand to know where her kind friend lived, she was absolutely without any means of discovering. She was not aware of her visit to the intelligence office, and after telling a policeman about it, she was compelled to give up all hope of finding out.

"Why, if you only knew her name," said the kind police officer. "Set you up in business, hey, and don't know her name? That's just like women, and no mistake. Were there any letters on the carriage or the harness?"

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Just at this dreadful crisis the friends of the wretched woman arrived, sent for by the housekeeper, and Anastasia was compelled to stand by, and allow her pet charge to be taken from the

wearied mother — to give her a pleasant home, and delicate food, and warm, pretty dresses, such as Jim Howel's mother wore, this was the hope that set his heart throbbling with excitement till he was no longer cold or lonesome at his solitary work.

So the day and the weeks went on, with very little change for Rob and his mother. Very little outward change; but in the boy's heart his hope was growing. One day Judge Howel paid him a silver dollar for holding a restive horse when he was on the point of breaking away from the hitching-post, with the judge's little girl in the carriage. Rob resolved that this dollar should be nest-egg. Thereafter he worked doubly, and saved every penny that he could for his money-box. Of course his clothes were dilapidated often, and it began to be the fashion to say that "mammy's boy" or "Sally," was getting to be a miser.

Once a saunter through the grounds of the new canal, with which the water would show, mortification disappointment, and the anticipated ridicule of her aunt made her more unhappy than she had ever been. However, she struggled bravely to maintain perfect outward equilibrium, and obscure succeeded. Striped Sal was carefully ministered to, and at ten o'clock was apparently fast asleep in, undoubtedly, the only decent bed she had ever occupied in her life.

"Poor creature!" said Stacy as she carefully closed the door and stole away to her own room. "How pleasant it is to be able to help the poor, and the distressed in such ways; but, oh dear! I hope I shan't be mistaken in her."

Anastasia felt this failure more than she would show. Mortification disappointment, and the anticipated ridicule of her aunt made her more unhappy than she had ever been. However, she struggled bravely to maintain perfect outward equilibrium, and obscure succeeded. Striped Sal was carefully ministered to, and at ten o'clock was apparently fast asleep in, undoubtedly, the only decent bed she had ever occupied in her life.

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Anastasia was beginning to doubt, and with heart and head full she sat till after midnight troubling her golden head about ways and means, and wondering that she could have made such mistake as had

The Farm and Garden.

PACKING BUTTER FOR WINTER USE.

BY REV. D. C. BABCOCK.

The fall growth of grass, which nearly everywhere in the Northern States consists chiefly of "blue grass," is productive of excellent butter. The butter must be packed while perfectly fresh. Immediately after the final working it should be put away in the packages. Only the best of dairy salt should be used. One ounce to the pound of butter is the proper quantity. The package should be perfectly clean, fresh, and sweet. A new white-oak pail should be chosen, the larger the size the better, because there is less surface exposed to atmospheric influence in large packages, and a 50-pound tub may be packed safely in a month, a part at a time, if rightly done. The tub should be stored in a clean, cool, airy, moist place, but one perfectly free from mouldiness. The butter, having been churned, is worked free from butter-milk, and an ounce of salt, finely pulverized, to each pound — weighed, not guessed — is added, evenly worked in by gashing the lump with the paddle, sprinkling the salt, then turning and gashing again. The butter should never be plastered or smoothed over with the ladle, but cut and gashed and turned, and cut again. It is gashed in a lump and put away for 24 hours in a cool place. It is then re-worked in a similar manner; the milky brine that escaped is all worked out, and a little more salt is added, if thought desirable. When quite free from milk it is put into the package.

A glazed stone-wear crock of three or four gallons is, perhaps, the best for a small family. Next is a new, white-oak, 50-pound pail. The package must be clean, and, if of wood, should be sealed with hot wax a day before using it. When prepared for use it should be finally packed in cold brine, a little dry salt sprinkled over the damp, inner surface, and the butter packed in with a ladle, pressing firmly to close every open space that would admit air. If the package is not to be used in a week, the butter is covered with a clean piece of muslin, cut to fit all over closely, and then with cold brine; and the tub is set away in a proper place, covered with a cloth.

The most serious objection to what I propose is the adding of another colloid to those already asked. This objection will vanish if we hold it up in the light of a few facts: —

1. The temperature cause now derives its chief support from Christian people, and they do most of the work. It would be vastly better if this money were given in the Church and expended under her direction, and if the work were done in the Church and under her direction, instead of by Church members in and through other organizations. I say this as a "Good Templar" and "Son of Temperance."

2. The Church can do this work better and more economically than it can be done outside. To erect and furnish halls in which to do work that can be better done in our churches, is neither good policy nor economy. We do it because we have to, not because we prefer to. The Church would not have to depart at all from her legitimate work in order to promote this cause. It should have a place in the pulpit, the prayer-meeting, the Sabbath-school, and the social circle.

3. We cannot afford to ignore this cause. God lays this work upon us. We are to serve our own generation by assaulting the evils that are dominant in our time. This cause has a strong claim to a place in our hearts and in our plans of benevolence. That plan which will generate the greatest amount of force and give it the wisest expenditure, is the best. Other great benevolences have grown great through the plan we propose for this important enterprise. Let us "receive it into the Church," and work it for the glory of God and the good of mankind.

The other article, on which I desire to say a word, is from the pen of my esteemed brother, Rev. O. M. Cossens, on "The Bible and Temperance." I agree with his answer to his question, and with most that he says. But I would join those who think it impossible for God to favor the drinking of intoxicating wine, and who maintain that the Bible furnishes no case in which God approves such use of it.

My good brother is not very accurate when he claims that alcoholic beverages are products of nature. If man will let nature do her own work, she will not produce any strong drink; not even by "the laws of decomposition and fermentation." As Dr. Lees says: "No blunder can be greater than to rank alcohol amongst the productions of nature. It is, to all intents, like the golden images of the Ephesian shrine, 'the work of art and man's device,' using and abusing the powers and possibilities latent in nature."

"Nature," says Count Chaptal, "never forms spirituous liquors; she eats the grape upon the branch, but it is art which converts the juice into (alcoholic) wine." Let nature alone, and the grape and fruit will not produce alcohol. Attempts have been made to find alcohol in the rotting grape or the vine, and the rotting apple on the tree, but it has not been found there.

The Bible wine question lies at the foundation of the temperance movement, and involves the two principles — total abstinence and prohibition — on which that movement has been established. The question, "What does the Bible teach?" has not had the attention it deserves. It is a book for all time, and it nowhere intimates that its hearing that he could hear of, or that were brought to him. None of them were, however, satisfactory. Now he uses the audiophone, and finds that it not only improves his hearing, but restores the sense of hearing to him. We could fill a column with accounts of several experiments made even with deaf mutes, several of whom were brought to the rooms of the inventor from the Deaf and Dumb Institution of Chicago, and it was demonstrated that with this instrument mutes may learn to speak by holding the audiophone against the teeth as we have described, and practice speaking while it is in this position.

The inventor is Mr. Richard S. Roots, a book publisher of Chicago, a deaf man himself, who had long been experimenting in this direction.

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Temperance.

TWO ARTICLES ON TEMPERANCE.

BY REV. D. C. BABCOCK.

MR. EDITOR: The first article to which I call attention, is an editorial in the HERALD of Sept. 18, entitled, "Receive it into the Church." I am glad you have opened that subject, and I trust it may be taken up by other journals. You say: "It would be well if the reform could be made a regular department of the denominational regularity."

I do not think our Church could do a worse or more helpful thing for this great cause than to lead off in placing the National Temperance Society and Publication House in just such relations to the Church as those of the American Bible Society. I speak of that because it is not sectarian.

A much better public sentiment is essential to the triumph of the cause of temperance. We must secure that sentiment by just such methods as are effective on other questions. The Church has better facilities for educating the public than can be found anywhere else. But she has no plan for promoting temperance. I do not mean to say that the Church is doing no temperance work; but that no one of the great denominations has any method for promoting this cause. We need a plan. We shall not have a well-trained generation until we adopt one and work it. Outside organizations are doing much good work, but at considerable expense and great disadvantage.

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